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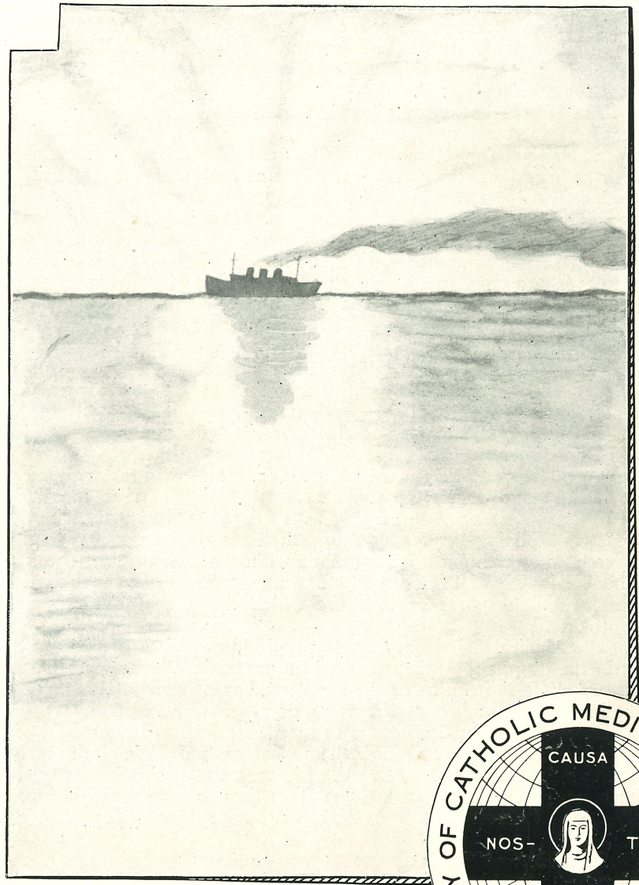
The MEDICAL MISSIONARY



OCTOBER, 1927

Vol. I

No. 1

SALAAM!

SALAAM! With this beautiful Eastern salutation, which is daily on the lips of many millions of Orientals, we heartily greet our friends old and new. It is with the full significance of good will which is contained in this ancient wish that we send our little magazine into the world as a messenger of the Medical Mission Apostolate. We want it to reecho the aims and ideals of our vocation, the experiences and needs connected with our work, and also our gratitude and appreciation for every kind of cooperation. Without the latter we could, indeed, have beautiful hospitals and dispensaries in the air, for fairy patients, but not real ones for flesh and blood.

The Orient, however, is teeming with "real" flesh and blood. Its millions of people are fermenting and effervescing. The very foundation of the old civilization is being shaken because women have begun to rub their eyes and many from their seclusion look into the great world of the twentieth century.

It is the dawn of a new day, bringing with it great demands and opportunities, possibilities, social problems and dangers. Thousands of laborers are in the vineyard already, but there is work for more and still more. The Society of Catholic Medical Missionaries hopes, with the help of God, to provide here and there for the needs and opportunities which are the result of the changing tides of civilization among our Sisters of the East. They are lovable and intelligent, but enslaved in ignorance and helplessness. They are most devoted mothers, yet they allow the evil spirits of ignorance and superstition to carry away two million babies every year. They are forbearing and enduring to a degree which to us is a puzzle. In the past "fate" was the final word. But at the faintest glimmer of the possibility of relief, "hope" takes its place. Real, tangible assistance is welcomed.

Considering human nature as it is, to what form of assistance would they usually reach out first? What is more elementary and natural than to wish to safeguard their own lives; to rid themselves of disease and pain; to see their children grow up healthy and happy; to prevent unnecessary suffering for their nearest and dearest. And is it not in keeping with the precepts of the Divine Physician Who went about doing good and also with the traditions of our Holy Mother, the Church, to stretch out a helping hand without distinction of race, color and creed. This is how Medical Missionaries often get a first call to the practice of Christian Charity and a sphere of influence which is not so much created by words as by deeds.

The Medical Missionary meets people in a variety of circumstances, at home or in the hospital and dispensary, in a professional capacity. On account of the sincere effort to help, he or she is accepted as a friend and allowed a glimpse into the inner circle of joys and sorrows, of religion and custom.

Through our publication we can lead our friends to our field of labor and let them see what we see and show them what we find. We aim to make it a popular, non-technical monthly, so as to be of interest to Mission Friends in general. It is, however, part of our plan to issue from time to time a supplement which will be of special interest to the medical and nursing professions and missionaries in the field.

So, then, we embark on our journey hand in hand with our friends. Not as a pleasure trip, although we hope to have our share of it on the way, but as an expedition of explorers bent on working for the greater honor and glory of God and the relief of human suffering in countries whose millions are still deprived of the benefits of Christian civilization.

The MEDICAL MISSIONARY

Published monthly (except June and July) by the Society of Catholic Medical Missionaries, Brookland, Washington, D. C., in the interest of Medical Missions and Women of the Orient. Editor: Dr. Anna Dengel

EDITORIALS

ARCHBISHOP'S APPROVAL FOR OUR PUBLICATION

IN APRIL of this year His Grace, the Most Rev. Michael J. Curley, Archbishop of Baltimore, granted us permission to start our magazine. We shall try our best to make our little publication worthy of the trust.

SECOND ANNIVERSARY OF THE SOCIETY

September 30 is the second anniversary of the canonical establishment of the Society. We chose this occasion to launch our messenger. Its size and shortcomings are the result of infancy. Every age and every season have their charms, however.

SIGNIFICANCE OF THE SEAL OF OUR SOCIETY

Our seal, representing the globe, conveys the fact that our Society is intended to be international both as regards membership and fields of labor. The Cross expresses the missionary nature of our undertaking. Our Blessed Mother occupies the center, because we have placed our Society in a special manner under her patronage under the title, "Cause of our Joy," as the Church gratefully addresses her in the Litany of Loretto. She is the cause of our joy, because she is the Mother of the Savior of Mankind. Our hopes and our work all focus on making true joy available to as many as possible by bringing Christianity to them.

FIRST CATHOLIC MEDICAL MISSION MAGAZINE

Before plunging into the responsibility and the difficult task of producing a Medical Mission Magazine we did some research work to find out if, perchance, there were others on the market. We discovered over 400 Catholic Mission Magazines printed in different languages and in different countries of the world, but not one Catholic "Medical" Mission Magazine.

Rt. Rev. Monsignor Becker, S. D. S., Director of The Catholic Medical Mission Institute of Wurzburg, Bavaria, has published a very interesting yearbook since 1923. Dr. Margaret Lamont has written volumes of stimulating articles for many years in magazines and newspapers, trying to create interest in the Medical Mission Cause.

To the writer's knowledge two medical magazines carry a regular column of medical mission notes. They are: *Hospital Progress,* the official organ of the National Catholic Hospital Association of the U. S. A. and Canada, and *The Catholic Medical Guardian,* published in London as the official organ of the Guild of St. Luke, St. Cosmas and St. Damian; the latter is a quarterly journal edited by Lieut. Col. J. W. O'Gorman, C. M. G., M. D., M. R. C. P., D. P. H., I. M. S., ret., on whom the Holy Father has recently conferred the Cross "Pro Ecclesia et Pontifice" in recognition of his work as a member of the Council of the Association for the Propagation of the Faith.

Mr. Floyd Keeler, well known to Americans, has edited "Medical Missions," a book whose various chapters were written by Catholic missionary leaders in America and which gives a brief survey of Catholic Medical Missions. Dr. R. F. McMurtrie, Mission Doctor in St. Mary's Hospital, Marianhill, Natal, South Africa, publishes monthly *Jottings from a Catholic Mission Doctor,* a one-page account of Medical Mission activities in the locality in which he is stationed.

Recently articles on Medical Missions have appeared in *Catholic Missions* and in various other Mission periodicals. All this goes to prove that Medical Missions is a subject of growing interest. Are we not right in concluding, then, that a Medical Mission magazine fills a gap and that it has a definite mission to fulfill?

As Protestants have done, and are doing, such excellent medical work in mission countries, we also investigated their methods of spreading the message. We obtained the names and addresses of seven distinctly medical mission magazines published by different Protestant denominations. Three are published in London, one in Scotland, one in Stuttgart, one in India, and one in China.

DISTINGUISHED VISITORS

His Excellency Most Rev. Pietro Fumasoni Biondi, D. D., Apostolic Delegate and His Grace, the Most Rev. Marchetti Selvaggiani, Secretary of the Congregation for the Propagation of the Faith honored our Society by a visit on September 16.

SOWING THE SEED

By Dr. Anna Dengel

THE Society of Catholic Medical Missionaries did not spring up over night, although it may seem so. Many years of hidden preparation lie behind. About three decades ago Doctor Agnes McLaren sowed the seed of one more work of mercy in the provident household of the Church. Agnes McLaren, born in 1837, was the daughter of a leading merchant of Edinburgh. Her father's prominence and progressive turn of mind made his house a gathering place where public questions of all sorts were discussed.

The girlhood of Agnes was spent in study and work for the poor. In her twenties she became interested in the Women's Suffrage Movement and took part for about nine years in organization and other work for the cause. While in this work she was thrown in with a group of seven plucky women who were fighting for a chance to study medicine and to receive degrees from the University of Edinburgh. Even as a girl her delight in serving the poor had earned her the nickname of "Sister." In the intervening years there had grown up in her soul from study of the gospels a deep personal love of Christ and a great desire to serve Him in the poor and suffering. It seemed to her that in her case the practice of medicine was the best means to render this service.

In the seventies, it was a matter of extreme difficulty for a woman to secure a medical education. With the simplicity and directness which always characterized her, she turned for advice to Cardinal Manning and at his suggestion entered the University of Montpelier, France, in whose medical school she was the first woman. During her studies at Montpelier, Miss McLaren boarded in a Franciscan convent where she edified the religious by her austere, laborious life. She attended 6 o'clock Mass every morning, while she went to the Protestant service on Sundays. Such was the impression she made that one of the nuns said: "If this young lady were a Catholic, she would surely be canonized."

After two years the medical course was completed and she received the Doctorate (the road to an M. D. was evidently not so long and thorny in those days). She was now forty-two with much useful work behind her but more ahead. In Cannes, on the Riviera, Doctor McLaren settled down to a strenuous life in the practice of medicine. Her kindness to the poor was still a dominant trait. She attended Protestant services regularly and had apparently put aside any inclination to the Catholic Church she may have shown earlier. She was content with the idea of "an invisible Church composed of all true Christians." Yet every year she made a retreat under the direction of a Catholic priest, the Abbé Perra of Lyons.

This kind of life, retreat and all, went on for twenty years. Then without any external circumstances affecting her, she became a Catholic at the age of sixty. Her busy life continued and by

Dr. Agnes McLaren

degrees she found her great work: the promotion of medical studies among women who would work for women both in the home countries and on the mission field.

India claimed her special attention. There millions of women depended solely on women for medical aid and for contact with the Christian world on account of their religious beliefs and social customs. She had heard tales of disease and misery, ignorance and helplessness which moved her charitable heart to the extent that she resolved to do her share as a Catholic woman to lift the burden of non-Christian womanhood. And she wanted to do it the right way. For this reason she was not satisfied with hearsay. In 1906, at the age of seventy, she undertook the troublesome journey to India to see for herself conditions and the needs of the people. She visited Government and Protestant mission hospitals and also about twenty Catholic Bishops who all wanted her to start a hospital in their diocese. To gratify the desire of so many was impossible. The Prefecture Apostolic of Kashmir and Kafristan had the good fortune of being chosen by her for the foundation of a small hospital for women and children. One of the main reasons for this choice may have been the stricter seclusion of a greater number of women in the northern part of the Punjab. This, however, is only a conjecture. On her return Doctor McLaren knelt at the feet

of Pope Piux X who gave her his whole-hearted blessing and approval.

Her next step was to organize an auxiliary committee in London. Lady Mary Howard became its first President. This Committee which has done and continues to do such excellent work is under the patronage of His Eminence Cardinal Bourne of London. In 1909 an ordinary bungalaw on the outskirts of the cantonment of Rawal-Pindi was converted as far as possible into a hospital. Elizabeth Beilby, M. D., and a small staff of trained nurses took charge of it. After two years this proved unworkable. The reason is not known to the present writer. In 1911 the Franciscan Missionaries of Mary took over the hospital and continued its work heroically, often under difficult and discouraging circumstances. As they had no doctors, no trained nurses and were strictly forbidden to do obstetrical work, which is one of the most necessary, the greater part of the problem was not yet solved.

Doctor McLaren's search for women doctors willing to take up the missionary life was not very successful. She ascribed this to the fact that among Catholic women, who have the ideal of self-sacrifice and missionary zeal so large a proportion is absorbed by the religious orders. Then why not interest a religious order to train some of its members to become missionary doctors? Accordingly we see this indefatigable missionary in her seventies traveling about Europe interviewing religious superiors and ecclesiastics; getting evidence and opinions on the matter; writing to Rome and visiting Rome five times to further her project. A Belgian religious community (les filles de la Croix) was found which was willing to undertake such training for its members. Sir Bertram Windle, then President of the University of Cork with his usual vision and foresight was willing to provide for their medical education. These courageous plans, however, did not materialize. Whether the project failed through lack of encouragement or whether the death of Doctor McLaren in 1913 was the whole cause for its falling through is conjectural.

Doctor McLaren's efforts, however, were not confined to religious communities. In her search for prospective medical missionaries she came in contact with the present writer to whom this work appealed beyond any other. Led on by the inspiration of Doctor McLaren she pursued and completed her medical studies in Cork University and after a period of experience in England went to take charge of the hospital founded by Doctor McLaren.

During her three and a half years work there, the writer could not help but become convinced of the great field for corporal and spiritual works of mercy awaiting Catholic women among their Sisters of the East, debarred from contact with the outside world, even modern medical aid. They are utterly helpless and inaccessible to missionary efforts by priests and as a matter of fact anybody except those women, who help in some definite way. The most universally accepted and welcome and also necessary is medical aid. The writer also realized that her sphere was only an infinitesimal fraction of a large specific mission field in India and elsewhere. Isolated efforts here and there are splendid. To develop the work, however, to train missionaries specifically along spiritual and professional lines for this difficult and responsible task, to provide the necessary means for work of this kind, to facilitate stability and perseverance, a definite organization is necessary.

In the summer of 1924 the writer was told by experienced Ecclesiastics to organize such a Society under Ecclesiastical authority. The "When, Where and How" was a mystery of God's Providence and seemed far off. In the meantime she came to the U. S. A., authorized by Rt. Rev. R. Winckley (Mill Hill), Prefect Apostolic of Kashmir and Kafristan to make known the missionary value and need of medical missions and to collect money for a hospital for women and children in the native city of Rawal-Pindi where there was no permanent Catholic Mission station of any kind.

In the spring of 1925 while on her missionary propaganda tour the writer met the Very Rev. Michael A. Mathis, C. S. C., Superior of the Foreign Mission Seminary of Holy Cross in Brookland, Washington, D. C. Father Mathis had been interested in the Medical Apostolate for several years and in the fall of 1924 had actually sent four lay nurses, the pioneer medical missionaries from the United States, to India to take charge of a government hospital. In the light of this experience and in that of the writer, it was concluded that in the present stage of Catholic missions, women medical missionaries can engage in this apostolate with continuity only by banding themselves together into a community, under the authority of the Church, and by living according to the evangelical counsels. It was his intention to start such a Medical Mission Society during the summer of 1925. He asked the writer to undertake it and seeing in it the finger of Providence towards the realization of a cherished desire she was happy to accept and have the cooperation of a priest who was interested in medical missions not only for the missions of his Congregation but the missions in general, and who was at the same time a member of a religious community of missionaries whose Superiors had guaranteed to provide the necessary spiritual instruction and care and missionary training for the new society.

The Constitutions were drawn up and after being adapted to Canon law by Rev. Francis McBride, C. S. C., were presented to His Grace Most Rev. Michael J. Curley, Archibishop of Baltimore. On June 12, 1925, His Grace approved of the foundation of a house of the Society of Catholic Medical Missionaries in Washington, D. C.

This is a mere outline of the main facts which played a part in the preparation for the Society of Catholic Medical Missionaries. Many other known and no doubt also unknown individuals and circumstances combined to strike its roots and to nourish them while still hidden in God's providential designs.

THE SOCIETY AT HOME AND ABROAD

THE temporary home of the Society is perched on one of the many holy hills in the so-called little Rome of America, Brookland, Washington, D. C. Our nearest neighbor hidden from view by trees is the famous Franciscan Monastery. On three sides we see woods and fields and Maryland's rolling country.

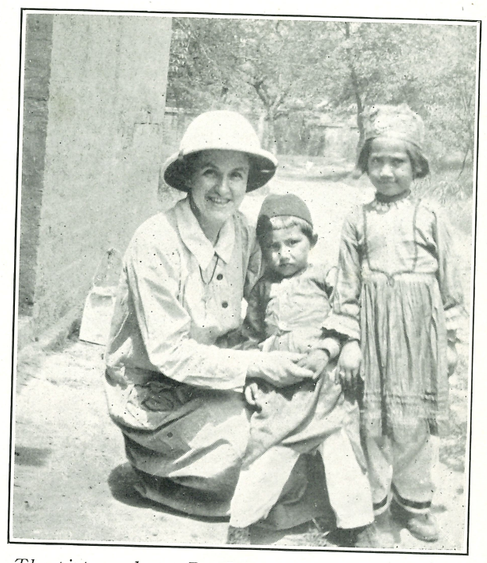
Our house is a fine old family residence well adapted to harbor a small community of pioneers, who are not afraid of "odd jobs" which crop up ever so often. The largest and nicest room is given to the King of Kings. Our little chapel is very simple but at present we have to be satisfied.

The Medical Missionaries putting life into the home are only eight at present but there is so much to be done that each has to be a mob until reinforcements come to swell the ranks. To keep the home fires burning requires a variety of activities. In a missionary no talent goes to seed. There is the sacristy, the housekeeping, the garden, the secretarial work and the latest addition, the magazine. During the winter, study takes up a considerable part of the time. We hope and pray for an increase of members. If it were not for God's Providence Who destines laborers for every corner of the Vineyard it would be an idle hope. Are there not already many wonderful and well established Orders and Societies in the Church and the activities of each are such that vocations are always too few.

GETTING READY FOR INDIA

Although the whole raison d'etre of the Motherhouse is getting ready for the mission field, there is a difference in the remote and immediate preparations.

The building of one wing of our first hospital of which we will say more anon is near completion. But the chapel which for the time being will be the parish church, the operating theatre, the wards, the quarters of the missionaries are empty as yet. To make it possible to begin work requires plotting and planning and a good supply of elbow grease at home and on the spot.



The picture shows Dr. Lyons with the children of a Pathan woman who underwent an operation in the hospital

OUR MISSIONARIES ABROAD

Doctor Joanna Lyons, from Chicago, who was the first doctor to join Doctor Dengel, left for India in September, 1926, to take charge of St. Catherine's Hospital in Rawal-Pindi for one year, at the request of the Franciscan Missionaries of Mary, as their hospital was doctorless.

Doctor Lyons lives in the convent. The nuns are so kind and solicitous and the work so absorbing that one year passed quickly and happily. Having learned how to deal with the natives and having acquired a conversational knowledge of Hindustani and a certain amount of Punjabi, a vernacular of the district, she is now equipped to begin work in our new hospital.

Our second absent member is Sister Mary Laetitia. She was born in England but came to this country several years ago. She received her training in Bellevue Hospital, New York City, and joined the society soon after graduation. She was the first nurse to offer herself to the Society. She left for England last April to take a six months post graduate course in obstetrics at the Queen Mary Maternity Hospital in London, to fit her more for future work among the women of India. She and Sister Agnes Marie, who is still here, will leave for India in November. We hope that Doctor Lyons and the two Sisters will spend Christmas together.

SISTER MARY LAETITIA, R. N.

A holiday snap on Chesapeake Bay

OUR FIRST SUBSCRIBER

AT the first public announcement, "THE MEDICAL MISSIONARY" received a royal welcome by ONE who knows India thoroughly and who loves her people.

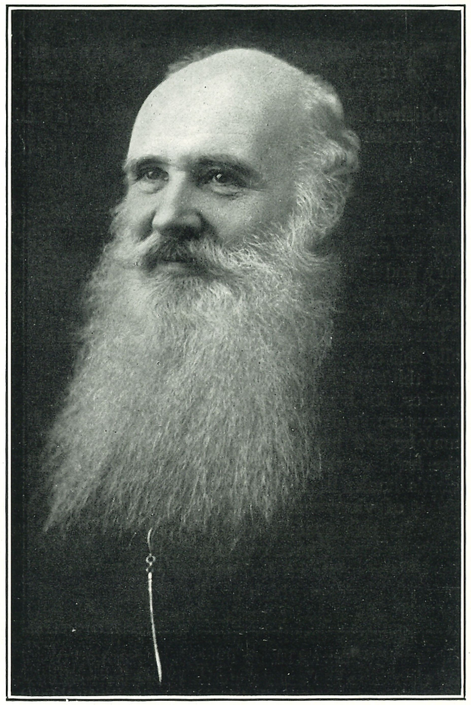
"I want to be the FIRST SUBSCRIBER. I wish it God's blessing. I know that it will succeed. The Society is small now—but it will grow. It is needed." Thus spoke a giant in stature, a patriarch in appearance, an apostle by vocation and a missionary of FORTY-TWO years experience in India: Rev. Van Der Schueren, S. J.

Educator and writer, preacher, lecturer and beggar for Christ, friend of Governors and Rajahs, decorated by the kings of England and Belgium and honored by the Holy Father, Pope Benedict XV, with a special and unofficial diplomatic mission to Sir William Duke, the permanent Under Secretary of State for India in London, Father Van Der Schueren publicly announced himself as the First Subscriber of our little Medical Mission Magazine.

His words of confidence, encouragement and his good wishes were emphatic and were as he said himself, from his heart.

Rev. Father Van Der Schueren's welcome of our Society and our magazine means that he sees in them, "good for the Missions."

Nobody will blame us for being proud of our first subscriber.



REV. VAN DER SCHUEREN, S. J.

Are You Interested? There is no better proof of your interest in us than by becoming acquainted with our work. This you can do through our pages. We publish our magazine in the interest of Medical Missions and the women of the Orient. These two purposes are joined, for one inevitably leads to the other.

On account of the conditions and customs of the Orient, there is a great field for the woman medical missionary. Often she is the only link between the Oriental woman and the outside world. In the practice of her profession she is accepted as a friend before whom all barriers are lifted.

It is said that "Ignorance is bliss" but this does not apply when it affects the bodies and souls of millions of helpless women. Christian women have always taken a prominent and important part in the shaping of the affairs of the world. Today more so than ever. How then can they afford to ignore the problems of the women of the East who are waiting to be released from the fetters of superstition, ignorance and iron custom. To be of service to the Oriental woman, one must know her in the harem and the mud hut; as a child and a wife; as a mother and a widow!

How much do you know of Medical Missions and the Women of the Orient?

To be informed, SUBSCRIBE TO "THE MEDICAL MISSIONARY."

Also kindly send in the names of others likely to be interested.

DR. ANNA DENGEL,
Society of Catholic Medical Missionaries,
16th Street and Bunker Hill Road,
Brookland, D. C.

Dear Doctor Dengel—I am very much interested in your work and in your new magazine.

Enclosed is $..... for..... year .....

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Subscription: $1.00 for one year.

HAVE YOU READ "MOTHER INDIA"?

DOCTOR LYONS, knowing that an opinion from India would be interesting to American readers, sent the following review, published on August 3, by the *Statesman,* a leading Indian daily:

MOTHER INDIA

"Miss Katherine Mayo, an American lady of independent means who was directly responsible for the creation of the New York State constabulary and is the author of a striking book upon the Philippines, has now dedicated "To the people of India" a volume entitled *Mother India.* . . . That may sound an ordinary thing to do, but actually this is a terrible book and it cannot be ignored. All thinking America will read what Miss Mayo writes, but it will travel far beyond America. Its reception in India we cannot foretell, though it may be said that upon that attitude largely depends the hope of the future. For this is not a politician's book; it is written from the public health point of view, and it is written with a frankness such as this generation has never seen. It is a book that must have consequences, and we believe that there exists an Indian public with its will set on social reform which has the strength and fearlessness to read it without anger and without despair. The dreadful part about it is its careful documentation. Where Miss Mayo is not writing of what she has seen she gives chapter and verse, and she never quotes either Mr. Gandhi or a debate in the Legislative Assembly without a reference. The authoress gives reasons why no English official or missionary could or would write such a book, and certainly such a thing would be impossible, but it is also true that the average Englishman in India will be shocked at the picture, and that the Home public will be deeply distressed.

Child marriage, the sufferings of women, the apotheosis of the husband, the horrors of primitive mid-wifery, indifference to elementary sanitation, cruelty to animals—of these things we have all heard. But Miss Mayo does not deal as other writers do in generalities about these subjects. She insists that we shall visualize. We see the torn and bleeding bodies of little girls, we hear the groans of mothers, we see the ghoulish *dhais* at their work, we are made to look at dirt unspeakable and festering filth in which high and low caste alike wallow. There are few adjectives, no invective, no passion, only a deadly accumulation of photographic and harrowing detail. The book opens in Calcutta and the first scene is laid at Kalighat, but Miss Mayo travels north, south, east and west, talks with princes, peasants, politicians, and Mr. Gandhi, with doctors, nurses, public health officials and welfare workers of all sorts, visits villages, farms, slums and hospitals.

Her conclusion is that there is a devastating decadence, chiefly Hindu. Brushing aside all theorising about religion or government, she asks "hard-headed Americans" to "consider points on which we shall admit less room for debate and where we need no interpreter and no glossary. The whole pyramid of the Indian's woe, material and spiritual—proverty, sickness, ignorance, political minority, melancholy, ineffectiveness—rests upon a rock-bottom physical base."

Miss Mayo admits that in addition to an increased margin of safety the people's power of resistance to calamity is increased; that means of enlarging their income lie now within their hands; and that in just such measure as desire for material advance awakes one sees this demonstrated in individual lives. But in assigning value to these factors she asks us to remember that the soil of India is today supporting the pressure of over fifty-four million more human beings than it sustained fifty years ago, plus an estimated increase of 7 or 8 percent every ten years. This again is a result of freedom from wars and from killing famines; of the checking of epidemics; and of greater production of food. "And the prospects it unfolds, of sheer volume of humanity piling up as the decades pass, is staggering. For, deprived of infanticide, of *suttee,* and of her other native escape-valves, yet still clinging to early marriage and unlimited propagation, India stands today at that point of social development where population is controlled by disease and disease only." Miss Mayo claims to state the living facts of India today, which can easily be denied but neither disproved nor shaken. She admits that there are other facts, other statistics, other angles untouched by her research, and that some of the things affirmed of India have a counterpart in character and tendency in certain sections of Western life. But India "has carried the principles of egocentricity and of a materialism called spirituality to a farther and wider conclusion than has the West. The results in the individual, the family and the race, are only the more noteworthy. For they cast a spotlight toward the end of that road." The central figure revealed in this egocentric world is the Hindu husband, and above all the Brahmin. Truly this is a searing, painful book, revealing unimagined glimpses of human suffering, and though Miss Mayo has generous words of praise for the record of Englishmen and women in India, we think that the effect upon the British public will be a painful one, and that from many will go up the query "is there not more that we can attempt?" *England commands now a young generation of trained and skilled women doctors, teachers and nurses to whom a noble work would appeal. "IF A GREAT SISTERHOOD TO SERVE INDIA COULD BE ORGANIZED NOTHING BUT GOOD COULD COME OF IT."* We do not endorse Miss Mayo's argument that the appeal to Indian manhood fails because power of effort is gone from him, but even if but a tithe of her indictment were true it is evident that it is the women of India who need stirring on their own behalf."

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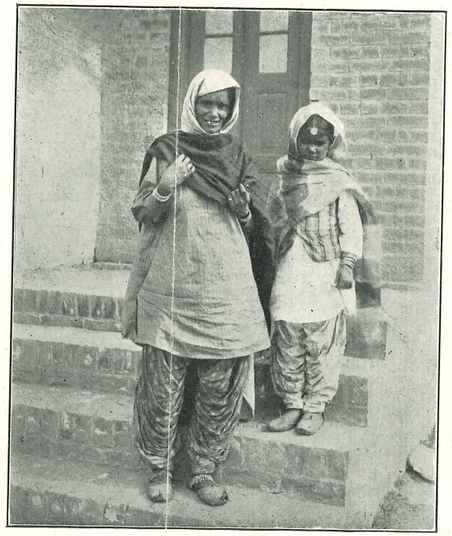

TYPES OF MOHAMMEDAN DISPENSARY PATIENTS

SOCIETY OF CATHOLIC MEDICAL MISSIONARIES
CAUSA NOS- TRÆ LÆTITIÆ
A.D. 1925

NOVEMBER, 1927

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